

# INTERPRETATION OF FAMILY EDUCATION VERSES IN THE QUR'AN

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## ABSTRACT

*This study aims to explain how family education in the Qur'an. The method used in this research is library research, while in collecting and analyzing data using thematic interpretation method, this research aims to reveal the verses of family education in the Qur'an and its explanation from the mufasssirs. The results of the research show that the concept of family education in the interpretation of the Qur'an shows several methods that must be applied in a family, namely: advice method (guidance), exemplary method, will method, parable method, and firmness method.*

**Keywords:** *Interpretation, Education, Family.*

## A. Background of the Problem

The Qur'an is a holy book that is a guide to life and the basis for every step of human life. The Qur'an not only regulates human relations

with their rabb, but also regulates human relations with humans and the surrounding environment. The Qur'an also regulates and leads all aspects of human life for the sake of happiness in this world and in the hereafter. The Qur'an is shown as a lamp for human life, so that he is able to use all his good potential to develop his thinking power and seek the truth as well as become the khalifah (manager) of this earth. It is clear that the Qur'an is a revelation and a treatise and a real guide for humans.<sup>1</sup>

The Qur'an was revealed by God through the angel Gabriel gradually or gradually to the Prophet Muhammad SAW., to serve as a guide and guide for mankind so that human life is more directed. Human beings are obliged to believe in it in order to get pleasure and happiness both in this world and in the hereafter.

Of the many surahs contained in the Qur'an, almost all Surahs contain Islamic Educational Values, including Surah Yunus, An-Nahal, Al-'Ala Al-alaq, and many other letters that contain educational values.

So the author tries to examine specifically and comprehensively the interpretation of verses about family education in the Qur'an. Through various sources of interpretation and other supporting books to facilitate writing later. Many verses of the Qur'an instruct humans to believe in the Islamic faith to obey and obey God and have noble character. At least the family education material in this verse includes 3 kinds, namely as follows.

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<sup>1</sup> Choiruddin Hadhiri, *Classification of the Content of the Qur'an*, (Jakarta: Gema Insani, 2005), p. 2

1. The command to worship Allah. The above verse commands humans to worship Allah, worship consists of two forms, worship mahdah and ghoiru mahdah. Mahdah worship is an act that is only solely worth worship or directly to Allah such as prayer. While ghoiru mahdah worship is an act that is not only worth worship but socially that can be felt by other humans such as zakat and qurban.
2. Strengthening the belief in monotheism. It is seen in the fragment of the verse wala tusyriku bihi syai (do not associate Allah with anything). The field of study of the creed should be the most important teaching material given to students because all the goodness in the form of obedience to worship, obedience, honesty and other noble morals can be built and developed only through the cultivation of this creed of tawhid.
3. Having noble character. The command to behave nobly in associating with fellow humans and the surrounding environment is one of the Islamic studies material that must be taught in educational institutions, the verse above teaches humans to do good to parents, relatives, orphans, the poor, neighbors and people on a journey (travelers).

The study of the value of education contained in the Qur'an has been widely examined but in this research study the researcher specifically discusses those related to the interpretation of family education verses.

Thus motivating the author to examine more deeply the study with the title "*Interpretation of Family Education Verses in the Qur'an*"

on the grounds that it adds to the knowledge of education directly from the Qur'an so that generation to generation is more qualified and moral.

Indeed, there are no explicit verses of the Qur'an that explain family education, but it can be analyzed and understood in terms of the editorial of the Qur'an how Allah teaches His teachings to the apostles by means of dialogue, stories, exemplary examples, *targhib* and *tarhib* and others.

The Qur'an uses the term education with the words *tarbiyyah* and *ta'lim*, the word *tarbiyyah* is used for a broader meaning while *ta'lim* for a more specialized meaning.

## B. Research Method

The research method the author uses is library research, which is reading material (library) such as reading, books, books, analyzing tafsirs related to this discussion. The method used in this study to analyze the tafsir is by reading, examining and knowing the content in it, so that it can be known what educational values are contained in the Qur'an.<sup>2</sup>

The method in this study is done by means of research conducted through certain concepts that are explicitly not mentioned in the Qur'an, but substantially the idea of those concepts is in the Qur'an. For example, the theme "Difable in the perspective of the Qur'an."

## B. The Concept of Family Education in the Qur'an

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<sup>2</sup> Heri Jauhari Muchtar, *Fiqh of Education*, (Bandung: Pt Remaja Rosdakarya. 2008), p. 16.

The term family in Arabic is known as *al-ilah* plural of *awaail*, *al-usroh* plural of *usarun*, and *ahlun* plural of *ahluuna*.<sup>3</sup> *Ahlun* has the meaning of those who get rights according to their rights are the ones who have them.

The family is the first social group where individuals are and will learn many important and fundamental things through the parenting and guidance of parents or other family members. The family has a fundamental task in preparing children for their future lives. The basics of behavior, life attitudes, and various habits are instilled in children from the family environment.

#### 1. Verses on Family Education

Family education is the first and main educational institution in human life, both parents play the role of teacher, and the child plays the role of student. Family education is the first education for every individual. This education begins from the time a human being is in the womb, even since the selection of a spouse.

Family education is the key to a child's success, sailing the ocean of life. In the family, children learn from their real teachers, namely their parents. That is where the educational process begins, and that is where education will end. The family is a vehicle capable of providing the biological needs of children, and at the same time providing education so as to produce quality individuals.

The family is the first education and is naturally prepared to go through the stages of development to enter the adult world.

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<sup>3</sup> Munawwir, Arabic Dictionary, 2007, p. 416.

Therefore, the family must save and maintain the harmony of the household to safeguard the education of the children, and the future of all family members.

## 2. Interpretation of Verses on Family Education

- a. Guarding the family from the torment of Hellfire (Q.S. At-Tahrim/66: 6)

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Meaning: "*O you who believe, protect yourselves and your families from the fire of Hell, whose fuel is man and stone, whose guardians are harsh angels, hardened, who do not disobey Allah in what He commands them and always do what they are commanded*". (Q.S. At-Tahriim: 6)<sup>4</sup>

Sufyan As-Sauri has narrated from Mansur, from a man, from Ali ibn Abu Talib r.a. regarding the meaning of His words: guard yourselves and your families from hellfire. (At-Tahrim: 6) The meaning is to educate them and teach them.

Ali ibn Abu Talhah has narrated from Ibn 'Abbas regarding the meaning of His words: protect yourselves and your families from Hellfire. (At-Tahrim: 6) That is, practice obedience to Allah and avoid disobedience to Allah, and command your family to remember Allah, and Allah will save you from Hellfire.<sup>5</sup>

This means that whatever Allah commands them to do, they do it immediately without delay, and they have the ability to do it.

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<sup>4</sup> Abdul Goffar, *The Tafsir of Ibn Kathir*, (Bogor: Imam Ash-Shafi'i Library,) p,560.

<sup>5</sup> Ismail Bin 'Umar, *The Tafsir of Ibn Kathir. Ibid.*,p.. 561

Whatever task is assigned to them, they have no weakness. These are the angels of Zabaniyah or the tormentors, may Allah protect us from them.

b. Teaching Tauhid (Q.S. Luqman/ 31: 13)

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Meaning: “*And (remember) when Luqman said to his son, as he was instructing him, 'My son, do not associate partners with Allah; indeed, associating partners with Allah is a great injustice'.*” (Q.S. Luqman/31: 13)

Allah swt. tells about Luqman's advice to his son. Luqman was the son of Anqa ibn Sadun, and his son's name was Saran, according to an opinion narrated by Imam Baihaqi.

Allah swt. mentions the story of Luqman with a good title, that He has granted him wisdom; and Luqman advised his son who was the fruit of his heart, so it is natural that he gave the one he loved the most something that was the most important of his knowledge. That is why the first thing he tells his son is that he should worship Allah alone and not associate Him with anything.

c. Filial piety to parents (QS. Luqman/31:14)

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

Meaning: “*And we commanded mankind to be kind to his two mothers and fathers; his mother conceived him in a state of increasing weakness, and weaned him in two years. Give thanks to Me and to your parents; only to Me shall you return.*” (Q.S Luqman: 14)

In the Qur'an, the command to worship Allah alone and to be dutiful to one's parents are often mentioned together. Mujahid said that what is meant by al-wahn is the suffering of childbearing. According to Qatadah, it means excessive labor. According to Ata al-Khurrasani, it is weakness that increases.

- d. Obey Allah SWT and His Messenger (QS Al-Baqarah/2: 133)

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي  
قَالُوا نَعْبُدُ إِلَهَكَ وَالِآبَاءِ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ  
لَهُ مُسْلِمُونَ

Meaning: *“Were you present when Ya'qub was about to die, when he said to his sons, 'What will you worship after me?' They said, 'We will worship your Lord and the Lord of your fathers, Abraham, Ishmael, and Ishaq, (i.e.) One God, and we will only submit to Him’.* (Q.S. Al-Baqarah: 133)

Through these verses Allah Almighty refutes the Arab polytheists from among the children of Ishmael and the disbelievers from among the children of Baru Israil (i.e. Ya'qub ibn Ishaq ibn Ibrahim a.s.), that Ya'qub when before his death testified to his children to worship Allah alone, with no partner for Him.

- e. Covering the Aurat (Q.S Al- Ahzab/33: 59)

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِن  
جَلَابِيبِهِنَّ ذَلِكَ أَدْنَىٰ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا .

Meaning: *“O Prophet, say to your wives, your daughters, and the wives of the believers, 'Let them spread their veils over their whole bodies'. That is so that they may be more easily*

*recognized, so that they may not be harassed, and Allah is Oft-Forgiving, Most Merciful.” (Q.S. Al-Ahzab: 59).<sup>6</sup>*

Allah, the Almighty, commanded His Messenger to order the believing women, especially his wives and daughters - in view of the honor they have as members of the Prophet's house - to spread their headscarves over their entire bodies so that they would be different from the women of the Jahiliyyah and female slaves.

Jilbab means a cloth worn over a veil, according to what Ibn Mas'ud, Ubaidah, Qatadah, Al-Hasan Al-Basri, Ibrahim An-Nakha'i, and Ata Al-Khurrasani and others who are not the only ones said. And nowadays it is the same as a sarong. Al-Jauhari said that the hijab is a covering. A woman of Huzail said in her verse when mourning for someone who was killed.<sup>7</sup>

تَمْشَى النُّسُورَ إِلَيْهِ وَهِيَ لَاهِيَةٌ ... مَشَى الْعَذَارَى عَلَيْهِنَّ الْجَلَابِيبُ

Meaning: *The eagles walk towards him with indifferent steps, as the virgins who wear the veil walk.*

Ali ibn Abu Talhah narrated from Ibn Abbas that Allah commanded the believing women that when they go out on business, they should cover their faces starting from their heads with a headscarf and only one eye should be exposed.

Muhammad ibnu Sirin said that he once asked Ubaidah As-Salmani about the meaning of Allah's words.

<sup>6</sup> Ismail Bin 'Umar, *The Tafsir of Ibnu Kathir*. Ibid., p. 282

<sup>7</sup> Al- Quran And Its Translation, (Bandung: PT Sygma Examedia Arkanleema 2007)

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُوراً رَحِيماً

Meaning: *O Prophet! Say to your wives, your daughters and the wives of the believers, "Let them draw their veils over their whole bodies." That is so that they may be more easily recognized, so that they may not be harassed. And Allah is Forgiving, Merciful. (Al-Ahzab: 59)*

So Ubaidah As-Salmani covered his face and face, and revealed his left eye (he demonstrated it).

Ikrimah said that a woman should cover the part of her neck that is visible by lowering her veil to cover it.

Ibn Abu Hatim said that Abu 'Abdullāh Az-Zahrani narrated to us a note sent to him by Abdur Razzaq, that Ma'mar narrated to him from Ibn Khaisam from Safiyyah bint Shaibah from Umm Salamah, who said that when this verse was revealed, He said:<sup>8</sup>

يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُوراً رَحِيماً

Meaning: *Let them spread their veils over their entire bodies. (Al-Ahzab: 59)*

So the Ansar women came out as if each of them had a crow on his head because of their calm demeanor, and they wore black clothes.

Ibn Abu Hatim said: My father narrated to me, Abu Saleh narrated to me, Al-Lais narrated to me, Yunus ibn Yazid narrated to me that he asked Az-Zuhri: "Is it obligatory for a slave girl to wear

<sup>8</sup> Ismail Bin 'Umar, *The Tafsir of ibnu kathir*, op.,cit.,p...536

a veil, whether she has a husband or not?" Az-Zuhri replied: If she is married, she must wear a veil, and it is forbidden for her to wear a headscarf, because it is makrooh for her to imitate free women who maintain their chastity."

Allah, the Almighty, has said:<sup>9</sup>

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ

Meaning: "O Prophet, say to your wives, your daughters and the wives of the believers, "Let them spread their veils over their whole bodies." (Al-Ahzab: 59)<sup>10</sup>

It has been narrated from Sufyan As-Sauri. He said that there is nothing wrong with looking at the adornment of zimmi disbelieving women. In fact, it is forbidden only because of the fear of causing fitnah, not because they are honorable women.

Sufyan said this on the basis of Allah's words.

وَنِسَاءِ الْمُؤْمِنِينَ

Meaning: *and the wives of the believers.* (Al-Ahzab: 59)

Allah's Word.

ذَلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ

Meaning: *That is so that they may be more easily recognized, so that they may not be harassed.* (Al-Ahzab: 59)<sup>11</sup>

<sup>9</sup> Ismail Bin 'Umar, *The Tafsir of ibnu kathir. Ibid.* p.536

<sup>10</sup> Ismail Bin 'Umar, *The Tafsir of ibnu kathir. Ibid.* p.537

<sup>11</sup> Ismail Bin 'Umar, *The Tafsir of ibnu kathir. Ibid.*, p. 538

That is, if they do so, then they will be recognized as free women, not slaves or prostitutes.

As-Saddi has said in connection with the meaning of His words: O Prophet, say to your wives, your daughters, and the wives of the believers, "*Let them spread their veils over their whole bodies.*" *That is so that they may be more easily recognized, so that they may not be harassed.* (Al-Ahzab: 59) The wicked men of the people of Madinah used to go out at night when it was dark. They roamed the streets of Madinah and would harass women who went out at night. At that time the houses of the people of Madinah were small.

When it was night, women who wanted to fulfill their desires came out, and this was used as an opportunity by the wicked to harass them. But if they saw a woman coming out wearing a headscarf, they would say to their companions, "This is a free woman, do not disturb her." And when they see a woman who is not wearing a headscarf, they say, "This is a slave," and they harass her.<sup>12</sup>

Mujahid said that the meaning of the verse is that they should wear the headscarf so that it will be known that they are free women, so that no wicked person will disturb them or do anything indecent to them.

Allah's Word.

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

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<sup>12</sup> Ismail Bin 'Umar, *The Tafsir of ibnu kathir Ibid.*, p. 538

Meaning: *And Allah is the Most Forgiving, the Most Merciful.*  
(Al-Ahzab: 59)

This refers to the past sins of the Jahiliyyah, since they had no knowledge of this etiquette. Then Allah swt. says, threatening the hypocrites, namely those who show their faith, while inwardly they harbor disbelief.<sup>13</sup>

1. Maintaining Adab in the House (Q.S. An-Nur/24: 58)

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا  
الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ  
مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ  
وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ  
يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ .

*Meaning: "O you who believe! Let your male and female slaves, and those who have not reached puberty among you, ask your permission on three occasions: before Fajr prayer, when you take off your outer garments in the middle of the day, and after Isha prayer. (These are) the three aurat (times) for you. There is no sin for you nor for them apart from these (three times); they go in and out to serve you, some of you over others. Thus Allah explains the verses to you. And Allah is All-Knowing, All-Wise." (Q.S. An-Nur: 58)<sup>14</sup>*

These noble verses contain the etiquette of asking permission to enter to meet relatives, some of them to others. Whereas what has been mentioned at the beginning of this Surah concerns asking permission to meet others, some of them to others. Allah, the

<sup>13</sup> Ismail Bin 'Umar, *The Tafsir of ibnu kathir Ibid.*,p. 539

<sup>14</sup> Quraish Shihab, *Tafsir Al-Misbah*, (jakarta: lentera hati 2011) 4th mold volume 8, p 78.

Almighty, has commanded the believers to ask permission from their servants, including their slaves and their minor children, when they want to meet them in three circumstances: before the Fajr prayer, because people are still sleeping in their beds.<sup>15</sup>

This is because it is the time of sleep, so servants and children are commanded not to go to a temple during this time, because it is feared that someone is with his wife or doing other work.

### 3. Interpretive Analysis

The ideal family has a very strong influence in the process of producing smart children. This requires parents who consciously give attention and encouragement to their children's talents. A vigilant and attentive parent is not one who forces the child to choose a particular field. If the family has planned to prepare their child, perhaps the family will not succeed, because the family has used a coercive approach. Empirically, families are not authoritarian or parent-type parents, but democratic parents.<sup>16</sup>

Thus parents are required to be educators who provide knowledge to their children, adequate attitudes and skills, lead the family and organize their lives, set an example as an ideal family, and are responsible for family life, both physically and mentally. Among the methods of family education that can be done are.

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<sup>15</sup> Quraish Shihab, Tafsir Al-Misbah *Ibid.*, p. 79.

<sup>16</sup> Srifariyati, Family Education in the Qur'an (Thematic Interpretation Study), Madaniyah Journal, Volume 2 Edition XI August 2016, p. 230.

*First*, the method of advice or guidance. Namely, giving motede by looking at the growth of children according to the stage of child development. The word of Allah SWT

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ  
عَلَيْهَا مَلَكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

*O you who believe! Protect yourselves and your families from the Fire whose fuel is man and stone; its guardians are the angels who are harsh, and hard, who do not disobey Allah in what He commands them and always do what is commanded.*

The word *wa ahlikum* means your family, which consists of your wife, children, siblings, relatives, servants and slaves, and you are commanded to take care of them by giving them guidance, advice and education. Order them to carry it out and help them in practicing it.

*Second*, the exemplary method. Namely, providing methods by instilling Islamic values to children. The exemplary method given by the father and mother is a very effective and efficient method. Because the method is not giving examples to the nature but rather giving direct examples in the form of good attitudes and behavior.<sup>17</sup>

*Third*, the will method. It is a method that must be given by fathers and mothers in the family environment to their children by looking at the child's condition. when the child is 7 to 10 years old

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<sup>17</sup> Ulwan abdulla, child education in Islam, (central Java: al-andalus, 2015), p., 56

and above, then a father and mother are obliged to give the best will for the happiness of their children.

*Fourth*, the parable method. Namely, a method that is almost the same as the story method by modeling the stories of the previous salafus sholih, so that the story is able to bring children closer to Allah, stimulate the child's brain with good values, educate the mind so that it is logical and healthy, turn on the child's instinct to do good and avoid everything that is prohibited in Islam.

In prayer education is not limited only to the kaifiyah, but actually in practicing prayer is more fihiyah, including instilling the values behind prayer. They must be able to appear as pioneers of amar makruf nahi munkar and their souls are tested as patient people.

*Fifth*, the method of compassion. Namely, the method in which there are elements of tenderness. Children who are well educated will become qualified human beings intellectually, spiritually and physically. Affection in educating is often misinterpreted by parents. There are parents who think that educating children should not be violent and then everything the child wants is fulfilled without any learning process in the child. As parents, of course, they want their children to be able to feel happiness in this world and do not want their children to live in suffering. But the wrong way to give affection actually makes the child's character spoiled, stubborn and not independent of course.

Being too harsh in educating children is also not recommended, because children will be increasingly unruly and

even turn to deliberately do things that their parents don't like. In addition, our religion also does not teach violence, and prohibits parents from being harsh and hard on their children.

*Sixth*, the method of firmness. Namely, this method needs conditioning in the family environment. The provision of this method is different from the method of violence, because this method is based on the love of a father and mother towards.

#### D. Conclusion

Based on the results of the research conducted by the author, it can be concluded that the interpretation of family education verses is as follows.

1. There are several family typologies that are classified as forms of family education that every family should pay attention to. Among them: *First*, Abu Lahab's family is the worst type of family. *Second*, the family of Fir'aun, where the husband disobeys and the wife obeys Allah SWT and His Messenger. *Third*, the family of Prophet Noah As. and Prophet Luth As., where the husband is an expert in worship, his wife is an expert in heresy. *Fourth*, the family of Prophet Ibrahim As. namely the Prophet who had the most trials and obstacles in preaching and living life.
2. According to the Qur'an, family education is: *First*, protecting the family from the torment of hellfire (Q.S. At-Tahrim / 66: 6) *Second*, giving the teachings of monotheism (QS. Luqman / 31: 13). *Third*, filial piety to parents (QS. Luqman/31: 14). *Fourth*, providing education (QS. Luqman/31: 15). *Fifth*, obey Allah

SWT and His Messenger QS. Al-Baqarah/2: 133). *Sixth*, covering the aurat (QS. Al-Ahzab/33: 59). *Seventh*, maintaining manners in the house (QS. An-Nur/24: 58).

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